

CHURCH AND STATE

A MONTHLY REVIEW



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Who Sent Police to Archer Meeting?

Protestant leaders of Kansas City were deeply shocked on August 26 when, as they prepared to open a POAU meeting at staid, old Second Presbyterian Church, two policemen appeared and announced that they were there to keep watch on an "agitator from out of town," and that they wanted to see the managers of the meeting. Apparently it was some time before the Protestant leaders in charge realized that these words had reference to the speaker of the occasion, Glenn L. Archer, Executive Director of POAU. Following a brief discussion with the ministers, the policemen readily agreed to take seats in the audience and let the meeting proceed. "I give you my word," Archer said, "that there will be no disturbance of any kind here. You may even like my speech," he added. (Reports indicate that the policemen did).

Leaders of the religious liberty rally, men prominent in Protestant circles of Kansas City, took a dim view of the assignment of police officers to their Sunday gathering at Second Presbyterian Church. So also did the capacity audience of nearly 1,000 persons that crowded every nook of the church to hear Archer's "Reply to Archbishop O'Hara."

This meeting was a return engagement in Kansas City for POAU's Executive Director. His first address delivered to 8,000 Southern Baptist messengers at their national convention had been unfairly attacked by Archbishop Edwin V. O'Hara of Kansas City. At the archbishop's request the Kansas City chapter of the National Conference of Christians and Jews seconded his attack. Neither had heard Archer's address.

Archer's solid defense of church-state separation and his carefully documented analysis of threats to the principle, received stout support from Dr. W. T. Holland, Superintendent



of the Kansas City Baptist Association, and from Dr. Woodbridge O. Johnson, President of Kansas City POAU. In response to the suggestion of these and other groups, Archer returned to Kansas City to correct the false impressions created by these unfriendly attacks.

As it turned out, the only "disturbance" at the meeting was the one created by the presence of the armed policemen. Publicity about their appearance in the Kansas City press resulted in indignant protests to Mayor Bartle, to Col. William Parker, and to Police Chief Bernard Brannon. Many in the church audience were especially irked that the policemen were in shirtsleeves with their service revolvers bulging conspicuously at their hips. In this day big guns at church on Sunday seemed odd and out-of-place. Protests were so numerous and vigorous that later an order was issued by the police chief requiring "officers to wear coats and ties at all times while on duty."

One mystery in connection with the police episode has not been cleared up. Who sounded the alarm about a "trouble-maker" and "agitator from out of town"? According to *The Kansas City Times* of August 27:

"The assignment of two plain-clothes policemen to the meeting caused comment among the crowd when it was announced at the close of the session that they had been assigned there 'to prevent some agitator from out of town from creating a disturbance.' . . .

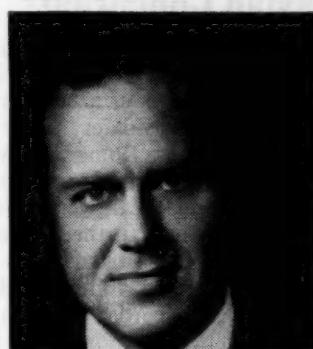
"Col. William H. Parker, superintendent of operations, said he had suggested that two men be assigned to the meeting to mingle in the crowd.

"I did it on the suggestion of Bill Gremley [a Roman Catholic], the executive director of the Kansas City Commission on Human Relations, who came to police headquarters Saturday and said there was a troublemaker coming in from out of town and that it might be well to have some men there," Parker said.

"We have, on numerous occasions, assigned men to meetings at the suggestion of Gremley when he indicates there might be trouble of some kind. They have strict orders, however, to do nothing except mingle with the crowd and be on hand in case there is trouble."

(Continued on page 7)

Addresses Washington Meeting



DR. ROY O. McLAIN

Pastor, First Baptist Church, Atlanta, Ga. Will speak at a public rally in historic Foundry Church, Washington, D. C., held in connection with the annual board meeting of POAU, Dec. 4. Dr. McLain was named by "Life" Magazine as one of America's twelve outstanding ministers.

You're So Right!

Full freedom for "the Church" to perform its function of "taking care of its faithful and preaching freely the message of Jesus Christ" was cited on September 2 by Pope Pius XII as the minimum condition prerequisite to any establishment of friendly relations with the Communist world. Speaking over the radio to *Katholikentag* ("Catholic Day") celebrants in Cologne, Germany, the Pope's remarks were obviously in response to a Moscow radio assertion of August 25 that the Soviet Government had made an "official contact" with the Vatican—its first since the Russian Revolution—in a bid for cooperative effort towards "disarmament and a stable peace."

POAU joins the Pope in insisting on full religious freedom—provided that "the church" is defined to mean all religious organizations peaceably carrying on their programs anywhere in the world. So understood, implementation of his principle would require drastic reforms in leading nations of the Catholic, no less than the Communist, world—nations such as Spain, Italy and Colombia, where non-Catholic "cults" are severely restricted as they seek to take care of their faithful and preach freely the message of Jesus Christ. It is unfortunate that the world-wide religio-political empire which the Pope heads so persistently fails to observe the Golden Rule in its exercise of power.

Surely the Pope would violate no canon of his faith if he were to follow the Golden Rule.

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Vatican Agents Seek Russian Concordat?

Diplomatic circles have been much excited by a report (Religious News Service, August 27) of a contact between Dimitri Pogidaiev, Soviet charge d'affaires in Rome and Archbishop Giuseppe Fietta, Papal Nuncio to Italy. Speculations were ripe in Rome as to what further developments might be expected.

Many informed circles have been anticipating a concordat between the Vatican and the Kremlin for a long time. Back in 1948 and again in 1951 there were numerous reports of "informal conversations" between representatives of the two powers. Now these "informal conversations" have moved into the area of "official contacts."

Possibilities of a concordat with the totalitarian regime of Soviet Russia have been enhanced by the success of the papacy in coming to terms with other totalitarian regimes. The concordat with Adolph Hitler, the Nazi dictator of Germany and Austria, and the concordat with Benito Mussolini, the Fascist dictator of Italy, are prime examples of arrangements of this kind. Agreements with the dictatorship of General Juan D. Peron in Argentina and the dictatorship of the Hitler ally, Generalissimo Francisco Franco, in Spain, are other instances. Observers have felt that the Pope would be willing to settle for much less in a Kremlin agreement than he obtained in any of the previous concordats. The importance of penetrating the Orthodox fastness of Russia with at least a token missionary movement has been appreciated by the Vatican for a century and more.

The open meeting of Communist charge d'affaires and the Papal Nuncio which occurred on Aug. 21 was described as a "courtesy visit." There were, however, certain documents delivered by Pogidaiev to Archbishop Fietta. What did these documents contain? Comments from the Vatican and the Kremlin agree that they related to the common concern for peace which has so often been voiced by both. (During the campaign to name an American Ambassador to the Vatican it was frequently urged that such an official could be most useful in working with the Pope for peace.)

Reports from Rome and Moscow agree that the documents explore a further concern which both powers have now come to share. This is the matter of disarmament. According to the Moscow Radio, the approach of the Soviet Union was based on the fact that "Pope Pius XII has made a stand in favor of disarmament in some of his recent pronouncements." Apparently a widening area of agreement between the Kremlin and the Vatican was indicated—from peace to disarmament and now possibly beyond these concerns to others.

A significant subsequent development occurred on September 9 when *Osservatore Romano*, the Vatican newspaper, issued a "denial" that official contacts between Vatican and Soviet envoys were any indication that an agreement was near. The cautious language of the "denial" suggests that important progress may indeed have been made.

Archer Recording Free

Any pastor whose church will become a "scroll church" may receive a free recording of Glenn L. Archer's famous Kansas City address, "Separation and Spirituality."^{**}

Listen to these leaders:

Duke K. McCall, President, Southern Baptist Theological Seminary: "I am delighted to know that a recording is available of Glenn Archer's great speech. . . . Mr. Archer provides information not readily available to the general public. . . . A great religious message. . . . Appropriate in any church service."

Foy Valentine, Director, Christian Life Commission, Baptist General Convention of Texas: "Separation and Spirituality" deserves to be heard by all thoughtful Americans. . . . Its emphasis . . . ought to be made in every pulpit of the land."

*A scroll church is one that contributes at least \$25 from its annual budget to POAU.

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Standard Medical Practices Must Yield to Church Law, Pope Says

In all instances where "God's law," as interpreted by the Roman Catholic Church, forbids practices commonly recommended by reputable physicians, "medical law has no authority and the doctor is not bound to obey it," Pope Pius XII told the Seventh International Congress of Catholic Doctors in The Hague, the Netherlands, on September 11. Broadcasting to the assembled physicians from his summer residence at Castel Gandolfo, he declared that "medical law is subordinate to medical ethics, which express the moral order willed by God," and continued:

"Medical law can consequently never permit the doctor or the patient to practice direct Euthanasia. . . . This applies also to direct suppression of the fetus and to other medical actions that contradict the clearly manifested law of God."

In this part of his address the Pope cleverly coupled together things which should properly be discussed separately. His second reference was to the practice of therapeutic abortion, employed as an emergency measure by physicians in cases where allowing the pregnancy to proceed would result in certain death for both mother and child—and a practice which is not only *permitted* but *demanded* by the moral doctrines of most non-Catholic religions. His first reference, to Euthanasia—or "mercy killing" of the incurable—was to a highly controversial proposal which is very far from winning acceptance as a standard medical practice. Thus, the practical consequence of this latest statement by the Pope is to keep the Roman Catholic Church immovably in the path of humane medical practice designed to save women from needless deaths in childbirth. As Paul Blanshard points out in his book, *American Freedom and Catholic Power*:

" . . . Father Patrick A. Finney . . . states the doctrine in all its naked brutality in his *Moral Problems in Hospital Practice*, reprinted by Herder in 1947 under the Imprimatur of the Archbishop of St. Louis. He states the doctrine in terms of a question and an answer:

"If it is morally certain that a pregnant mother and her unborn child will both die, if the pregnancy is allowed to take its course, but at the same time, the attending physician is morally certain that he can save the mother's life by removing the inviable fetus, is it lawful for him to do so?

"*Answer.* No, it is not. Such a removal of the fetus would be direct abortion."

"It should be noted that under this statement of the complete doctrine, *both* mother and child must be allowed to die rather than allow a life-saving abortion that is contrary to the code of the priests. . . ." (Blanshard, pp. 112-113.)

This "brutal" doctrine of the Roman Catholic Church has been applied to specific situations in the United States in recent years—as in the case of the dismissal of Dr. John M. Stephens from the staff of Mercy Hospital in Brownsville, Tex., in 1950 for having attempted to aid a Cath-

olic mother according to her own wishes and those of her husband (*Church and State*, December, 1950—appropriately headlined, "Brownsville 'Mercy Hospital' Shows No 'Mercy' to Mothers"). The Church's continuing campaign to destroy the planned parenthood movement, partly through economic reprisals against participating physicians (e.g., *Church and State*, March, 1952 and February, 1953), is also well known. Certainly, these aspects of the Catholic medical code raise particularly grave doubts about governmental aid to church hospitals, and even about the propriety of voluntary contributions by non-Catholics to private Catholic hospital campaigns.

Conflicting Standards

Still coupling "Euthanasia" with the practice of therapeutic abortion, the Pope in his address amplified his position:

"The doctor will sometimes be asked for reasons that are medically quite understandable to effect euthanasia or direct interruption of pregnancy or to lend effective assistance in contraceptive practices—all this in cases that are objectively serious.

"The doctor is faced here with obligation to respect medical ethics [i.e., "church law" on the subject—*Editor's note*], this being an unconditional exigency in all cases in which the moral law involved is unconditional, truly clear and certain. To observe the moral law in this way does not entail any damage to the interests of science nor to those of the patient or of the community or of the common good."

Asserting that in some cases medical practices are based on considerations that are "objectively immoral and anti-Christian," the Pope stated that "a Catholic physician can neither approve nor obey without entering into conflict with his conscience."

The papal address was published in its original French by the Vatican newspaper, *L'Osservatore Romano*, and *The New York Times* quoted high lights on September 12.

Anti-Christian Drive Rocks Indian Village

"Why, if it happens to one it can happen to another." So remarked a native Indian Baptist minister as he and his brother went into action recently to defend Roman Catholic families victimized by a Hindu "reconversion" campaign in the village of Bagu, 36 miles from New Delhi. The two Baptist brothers, though Indian, are named Abner and John Nelson because a grandfather became a Christian more than a century ago and, as an admirer of the British Lord Nelson, adopted the latter's name. Drs. Abner and John Nelson have rallied to the support of about forty Catholic families in Bagu who have been forbidden to graze their cattle in the village pasture and excluded from village shops as the result of a drive by the Arya Samaj, an extreme orthodox Hindu group dedicated to forcing the reconversion of Indian families.

The Nelson brothers went from New Delhi to Bagu in the company of another Indian Protestant clergyman and a Catholic layman after hearing from India's Minister of Health, Rajkumari Amrit Kaur, a Protestant, the persecutions were taking place in the village. They reported their findings to the government, which has a secular constitution guaranteeing freedom of religion and seems genuinely concerned with living up to it. But later reports indicated that the Bagu Christians were being forced from their homes.

"News From Far and Near," the column which usually appears on this page, is not included this month. It will be resumed in forthcoming issues.

Hierarchy Attacks Vermont Officials

Staid, old Vermont is being torn by a three-phase struggle over church-state policy which has broken forth in the daily newspapers following an attack upon the state government by the official organ of the Roman Catholic Church in Vermont, *Our Sunday Visitor*. The most important issue in the controversy is the demand of the Catholic hierarchy for two types of appropriations for parochial schools, tuition payments for some high school students, and state appropriations for bus transportation for all Catholic elementary pupils. An important subsidiary issue is the appointment of a Catholic to the State Board of Education. At present Vermont, with an alleged 30 per cent Catholic population, has no Catholic member on this appointed board. (The Catholic press claims that about 42 per cent of the babies born in the state are baptized in the church.)

The religious issue in Vermont politics was brought into the open last year when a bill providing funds for parochial school buses was introduced into the Vermont Senate by the unsuccessful Democratic candidate for governor, Senator E. Frank Branom. It failed of passage in that body by a vote of 17 to 12 (*Church and State*, April, 1955). Mr. Branom has recently been renominated to run for governor in November against the present Republican incumbent, Governor Joseph B. Johnson.

The chief cause of recent controversy has been the determination of the present administration to enforce the United States Constitution and Vermont statutes strictly in denying public money to sectarian schools (*Church and State*, April 1956). Under an old statute the state and local communities have been paying to Catholic high schools the tuition of students who come to those schools from neighboring townships having no high schools of their own. By this indirect subsidy the Catholic high schools of Vermont have been receiving upwards of \$75,000 annually from "satellite" townships. One Catholic institution, the Cathedral High School of Burlington has been receiving tuition from town and state treasuries for 60 of its students.

Last year, after a formal request from Education Commissioner A. John Holden, Jr., the state's attorney general, Robert T. Stafford, handed

down a ruling that the state was violating a 1949 Vermont statute and also the First Amendment of the federal Constitution by contributing state funds to sectarian high schools for tuition. When the state's portion of the subsidy was stopped, the Catholic-dominated school board of South Burlington sued the government of Vermont to compel resumption of payments, and the case was argued in the state's Supreme Court in August. (See column 3 for late bulletin.)

Public Welfare?

At this point two national Catholic chain newspapers, the Catholic *Register* and *Our Sunday Visitor* jumped into the fray with news stories and editorials directed against Attorney General Stafford. Two sentences in the state's brief were taken out of context and distorted. They read: "No reasonable argument can be made that the public welfare demands the education of children of any particular faith in sectarian schools, and that is the ultimate test as we view it. Likewise, no reasonable argument can be made that the child's welfare demands he be educated in a sectarian institution." The brief simply implied that the choice between a public and a sectarian school is a matter of parental judgment and private taste, and that the government has no duty to finance the choice in favor of a private institution. *Our Sunday Visitor* attacked the attorney general for "his personal antagonism and his shortsighted view on religion." The *Register*, with the largest Catholic circulation in America, produced a headline: "Private Schools Not Vital to Welfare, Say Attorneys."

New England's sensational, pro-McCarthyite publisher, William Loeb, has added fuel to the journalistic fire in his *Burlington News* by charging Stafford with discrimination against Catholics and with "outrageous behavior." Simultaneously he assailed the public schools, as follows:

"Unfortunately, and very tragically there has been a great deterioration in the quality of public school education in the United States. This has been partly planned by the Communists and Socialists, who want to level everyone down instead of raising everyone up. In contrast the parochial school system has kept the old fashioned standards of quality and education."

Most of the state's newspapers have either sided with the administration

Vermont Court Blocks Church High School Aid

After the adjoining news story had gone to press, Vermont's Supreme Court, by unanimous vote on October 3, upheld the state government in refusing to pay state funds to Catholic high schools for the tuition of out-of-town students. The Court declared such expenditures illegal under a 1949 Vermont statute, but declined to rule on the federal constitutional issue involved. Accordingly, a taxpayers' action may be necessary to prevent the use of local as well as state funds for this purpose. POAU, with the aid of distinguished Vermont counsel, is preparing to act, and our next issue will continue the Vermont story.

or deplored the entrance of the Catholic hierarchy into politics. In defending Governor Johnson against the charge of discrimination in appointments, the *White River Valley Herald* of Randolph said:

"It seems to us that the religion of an appointee is clearly not a factor that an appointing state official should consider, as a matter of basic principle. To do so would be to create or recognize classifications of citizenship which find no basis in our law. The important consideration is the appointee's fitness for the position."

Regardless of the outcome of the Burlington suit, it is likely that the church-state issue will be a dominant factor in Vermont politics for many years to come. Unhappily, the struggle has assumed strictly partisan lines. Attorney General Stafford is seeking the Republican nomination for lieutenant governor, and his assistant, Frederick M. Reed, who ably argued the government's case before the Supreme Court in August, is seeking the nomination for attorney general. It is reported that Catholic forces are preparing to ask for both bus legislation and parochial tuition laws in the next session of the legislature.

Author Paul Blanshard, who is a resident of Thetford Center, Vermont, has declared: "This Vermont struggle is one of the most important church-state battles ever fought in this country. If the Catholic hierarchy succeeds in punishing a state administration for interpreting the state and federal laws honestly in behalf of church-state separation, it will be a sad day for this old commonwealth."

Academic Freedom Spurned by Bishop

Bishop Mark K. Carroll of Wichita has forbidden Roman Catholic students to take undergraduate psychology and philosophy courses at non-Catholic colleges. He blasted professors teaching these courses and also professors teaching sociology, history and economics. The bishop did not state what courses, if any, the students of his denomination would be permitted to take at non-Catholic colleges. Following his blanket denunciation he urged all youths in his diocese to discuss their plans for "non-Catholic" education with local priests.

Bishop Carroll shrewdly tried to disguise his brain-washing program for Catholic young people under the mantle of patriotism. He was taking this step, he said, because he had become alarmed at the brain-washing of American prisoners in Korea who defected to the enemy. The bishop's idea seemed to be that if all students had been brain-washed before they went to Korea, they could not have been brain-washed there. There seems to be considerable difference of opinion on the point. Some would argue that brain-washing begets brain-washing, that those who have had it the first time are more susceptible to it the second and third times. They would also insist that the best defense against the whole miserable business is intellectual honesty and academic freedom.

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Protestants Policed In Kansas City

The police episode at Second Presbyterian Church, Kansas City (see page 1), is disquieting in several ways. One of the clergymen on the program of the POAU meeting remarked grimly: "Spain is much closer than we thought." The police action at the Kansas City meeting actually differed in important respects from police action against Protestant activity in Spain. In Spain Protestant services have been broken up and the churches themselves have been closed by official order. In Kansas City the police did no more than delay the meeting for several minutes, though intimidation and harassment were suspected by the Protestant leaders who witnessed their appearance.

Many observers credit the secret hand of Roman Catholic Action in this police episode. This was denied by Roman Catholic Bill Gremley, executive director of the Commission on Human Relations, who inspired the police visit. Yet the suspicion persists. The suspicion raises the question as to how extensively the Roman hierarchy is using such groups as "front organizations." Certainly the Kansas City officers of the National Conference of Christians and Jews did permit themselves to be used. The ranking Roman Catholic prelate of the city called upon them and suggested what to say. They quickly responded. We do not feel, however, that in thus being the tool of the hierarchy the local NCCJ officials were at all representative of the national organization. There is a danger here, however, which the public would do well to watch.

Another disturbing factor was the apparent ability of the Roman Church to interfere with and censor a church meeting with whose purpose it did not agree. If this sort of thing were to continue and grow, the time might come when no Protestant worship could be held at all except on sufferance of the Roman power. Anything deemed undesirable to this church would not be tolerated.

Kansas City is a well governed municipality. Its officials have profound respect for religious liberty as their prompt reaction to this incident indicates. There is, nevertheless, a lesson here which they and all of us may well take to heart. Freedom can never be taken for granted. It is hard won, easily lost. Its price is eternal diligence.

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Jewish Congress Hits Israeli Censorship

An Israeli parallel to the celebrated case of *The Miracle*—an Italian motion picture banned as "sacrilegious" by New York authorities, only to be reversed by the United States Supreme Court in 1952 (*Church and State*, January, February and November, 1951; July and October, 1952)—is seen by *Congress Weekly*, publication of the American Jewish Congress, in its September 3 issue. In an editorial entitled "Unwise Censorship," the magazine said:

"The censorship board of the Israeli Government has recently refused to permit the Habimah Theater to

present Marc Connelly's popular play, *Green Pastures*. This play, it will be remembered, deals humorously with a Southern Negro's conception of Bible events and personalities, and its principal character is known as 'De Lawd.' The censorship board banned the play on the ground that it would be offensive to both religious and non-religious sections of the public.

"Israel is a sovereign state, and neither its government nor its citizens have solicited our advice on how it shall be run. We believe, however, to be entirely within our rights in expressing our views on this incident. Indeed, the unique relationship existing between Jews abroad and the state of Israel imposes upon us a moral obligation to express these views.

"Both the action of the censorship board and its justification are identical with that of the New York censorship board when, a few years ago, it refused to permit the showing of the motion picture, *The Miracle*. That film was banned because, in the words of the New York Board, 'The mockery and profaning of those beliefs that are sacred to any portion of our citizenship is abhorrent to the laws of this great State.'

"The attempted censorship by the New York board failed because the United States Supreme Court held that 'from the standpoint of freedom of speech and the press . . . the state has no legitimate interest in protecting any or all religions from views distasteful to them. . . . It is not the business of government in our nation to suppress real or imagined attacks upon religious doctrine, whether they appear in publications, speeches or motion pictures.'

"Israel has as yet no written constitution and presumably the action of its censorship board cannot be set aside by the courts. However, freedom of expression—religious, political, artistic or intellectual—is not the creature of a written constitution nor dependent upon the power of a court to vindicate it. It is an incident of enlightened democracy in the twentieth century. There may be no judicial recourse in Israel, as there was in the United States, to rectify what at best is a serious error of judgment and at worst an act of bureaucratic clericalism. The absence of judicial recourse, however, does not make the act any less wrong or any the less unwise. We express the hope that the censorship board will rescind its repressive decision."

Pope Denounces Liquor; Monks (Calif.) Make it

In an unequivocal statement reported in RNS, Sept. 17, Pope Pius XII warned of the danger in alcoholic beverages. These have "become today a harrowing menace to the spiritual and physical welfare of mankind," he said.

With a burst of eloquence unusual for him the Pope cried: "Alas, what a flood of tears, drowning out the joy and laughter of home and hearth, has poured through the shattered dyke of temperance! . . . Who will number the homes broken by this sin?"

Christian Brothers

A discordant note in the Pope's eloquence was sounded in recent reports that the Christian Brothers, one of the nation's larger and better known distillers, is an operation of the Roman Catholic Church. Insult is added to injury by the disclosure made by POAU (*Church and State*, May, 1956) that the Christian Brothers paid no federal taxes on their liquors and wines because they regarded making them as "church activity."

In view of the pope's stern language about the menace of alcoholic beverages, responsible observers were expecting an announcement by the Christian Brothers (California) that they had given up the business. . . . or, at least, have agreed to pay taxes like other distillers.

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Pre-Nuptial Pact Won't Stand Up

An epoch-making decision affecting Roman Catholic pre-nuptial agreements was handed down by the Supreme Court of Iowa, according to the *Washington Evening Star*, Sept. 20. The case involved Mrs. Gladys M. Lynch, her former husband, Francis Lynch, and their son, Richard 8.

The litigation concerned not merely the pre-nuptial agreement always insisted on by the Roman Church in mixed marriages—an agreement Mrs. Lynch had apparently signed—but also a stipulation in the divorce decree to which Mrs. Lynch had agreed. According to the decree, Mrs. Lynch was given custody of Richard on con-

dition she rear him in the Roman Catholic faith. Thus, Mrs. Lynch faced not only a charge relative to the agreement itself but also a charge of contempt of court in that she was refusing to obey a court order embodying the agreement. The Roman Catholic father was in the strongest possible position before the court.

The high court held, nevertheless, that to punish Mrs. Gladys Lynch for contempt would be enforcing a violation of her constitutional rights to free exercise of religion. "Enforcement of the decree . . . would do much harm, no matter what the denomination," the court declared.

Thus is added another in the skein of court decisions nullifying the undemocratic, un-American and utterly grotesque Roman Catholic pre-nuptial contract that has been forced on many hapless Protestants and Jews.

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METHODISTS CHALLENGE PUBLIC SCHOOL PROGRAM

Members of the Official Board of Arlington Methodist Church, meeting Aug. 1, 1956, declared that the weekday program of religious education now being sponsored by the Arlington Council of Churches is, in their opinion, in violation of the First and Fourteenth Amendments to the Constitution of the United States. This body also recommended that the program as presently constituted should be modified with the idea of "providing and using non-public facilities for classes in religious education."

Special Report

The action of the Arlington Methodists was registered in their approval of a report presented by a special study committee headed by Frank Hunter, prominent attorney and layman of the church. The study committee had been appointed on recommendation of Dr. W. Kenneth Haddock, Pastor of Arlington Church and a Trustee of National POAU.

Citizens in communities where weekday religious teaching programs have been questioned from the standpoint of church-state separation would do well to consult the report and resolution of the Arlington Methodist Committee. Copies may be obtained from Arlington Methodist Church, S. Glebe Rd. at 8th St., Arlington, Va.

Eleven Die in Riot Over Religious Book

Eleven persons dead, dozens injured and 500 arrested—this was the aftermath of September rioting in the Indian state of Uttar Pradesh, ostensibly over the publication by a Bombay company of an American book, "Religious Leaders," by Henry and D. L. Thomas. The complaint was said to be that the work treated the prophet Mohammed objectionably, but the outbreak was really a manifestation of increasing tensions built up by the provincial government's campaign against foreign missionary influences. The sister state of Madhya Pradesh has been carrying on a similar campaign, egged on by fanatical native religious groups. The Nehru national government has been working to uphold the country's constitutional guarantee of religious liberty against popular pressures.

An American book was also involved in an earlier incident in Pakistan, where on August 22 the government ordered forfeiture of all copies of Joseph Gaer's "How the Great Religions Began," a re-publication by the American Library of World Literature of a book originally published in 1929. "Some paragraphs dealing with the Moslem religion," said the government, "contain objectionable material"

Pawn in the Game

Readers of *Church and State* (March, 1956) will recall that Methodists in Westerly, Rhode Island "accepted" an abandoned public school from the town council. They paid a token price of \$1. Prior to this event, Roman Catholic churches in Rhode Island had been involved in similar "give-aways."

Since the Methodists "accepted" the school, instances of the same sort of thing seem to have multiplied in the state. In West Warwick, for example, there have been a number of these "sales" in which valuable public properties have passed into the hands of a church. In every case that has come to attention here the recipient has been the Roman Catholic Church. To all critics of these give-aways the hierarchy now has a ready answer: "The Methodists did it, too."

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Don't forget to circle February 4-5 on your calendar. POAU's Ninth National Conference on Church and State will be held in Los Angeles on those days. See page 7 for early details.

Yes, Sir, Yes, Sir, 60,000 Bags Full!

"Church World Service, the Salvation Army and other church groups have always had to pay customs duties on relief goods sent to them from abroad for distribution in the Philippines. Now the secretary of finance has ruled that the Roman Catholic archbishop of Manila is entitled to exemption from duty on 3,000 bags of cement imported from Japan—the first installment of a shipment of 60,000 bags contributed by Japanese Catholics. The archbishop had requested a refund of duty paid on the cement, since it was to be used in 'relief work'—reconstruction of the Manila Cathedral destroyed during World War II."—"The Christian Century," August 29.

Readers of "Church and State" (July, 1956) will recall how this same Roman Catholic Archbishop of Manila "took" the U.S. government for millions in the waning moments of the 84th Congress. With U.S. funds to buy the material and the Philippine government charging no duty, the archbishop apparently gets it both ways.

Strict Secrecy Urged On R. C. Chaplains

Fr. Thomas J. McCarthy, Chancellor of the Military Ordinariate, who is Cardinal Spellman's man in charge of Roman Catholic chaplains in the armed services, has issued a stern directive reminding his men that memorandums from his office are to be regarded as secret and confidential.

"Please be very prudent," the directive issued Aug. 3 reads, "and exercise care with regard to the communications you receive from our office. . . . We must ask (our chaplains) that they treat our communications as intended for their eyes only and destroy them effectively. . . . Your cooperation in this sensitive and confidential matter will be extremely appreciated."

So far as is known no other denomination finds it necessary to keep its directives to chaplains secret. The nature of material passed to Roman Catholic chaplains which could not stand publicity, can only be surmised. What is there, or what could there be, about instructions to chaplains in the Roman Catholic Church that would have to be kept secret? Are there designs here that cannot stand the light of day? Is Roman Catholic action in the armed forces now going underground?

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Latest Wrinkle—Indirect Subsidy for Tuition Cost

Unparalleled for ingenuity and persistence is the Roman Catholic drive to get tax money for its sectarian schools. Now the campaign has taken a new twist. The latest is a demand that tuition payments to such schools be made an income tax deduction. One Roman Catholic conclave after another is now joining the inspired chorus demanding Congressional action to make such deductions possible.

The 50th annual convention of the Knights of St. John meeting recently in Dayton, Ohio passed a resolution urging that parents be allowed to charge off the cost of private education for their children.

Shortly afterward, the Central Catholic Verein at its annual convention in Wichita, Kansas passed a resolution stating that "parents with children in Catholic schools should receive income tax deductions for tuition payments."

Protestant leaders in Washington predict that a rash of such demands is now due to break out among Roman Catholic groups. These efforts represent a back-door assault on the public treasury, while the front-door clamor for direct public grants to parochial schools will continue unabated.

Who Sent Police?

(Continued from page 1)

Appeal to Reason

In his address Archer said, in part: "I have not returned to arouse your animosities, but to think and reason together with you upon a delicate and difficult subject. . . .

" . . . No right-thinking American would attack another man's religious faith, spread falsehoods or undermine brotherhood.

"I have supported the National Conference of Christians and Jews for many years. I know many of their top leaders. Many have commended me, and some advise me. I yearn for peace, and wish that all creeds would obey the law of church-state separation which is peace's sure foundation. . . .

"Archbishop O'Hara says he favors 'good will' and 'tolerance.' It is my opinion that he personally believes in both. I should like, therefore, to invite his help in a few specific instances where I feel that clerical controls exploit public functions for one

sectarian interest at the expense of others. . . ."

The speaker then cited church instructions to Roman Catholic public school teachers for the religious indoctrination of their charges and the avoidance of "Protestant heresy"; government policies favoring Roman Catholic business enterprises—such as the Christian Brothers distilleries—and the members of certain Roman Catholic orders in the matter of income tax exemption; the virtual give-away of public lands and buildings in some areas to church institutions; the appropriation of millions in federal funds for such purposes as "war damage" reparations to the Catholic Church in the Philippines and the Pope's summer palace in Rome; the incorporation of parochial schools into the public school system in some states, with the teaching sisters placed on the public payroll; and many others.

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POAU Conference To West Coast

The ninth National Conference of POAU will be held in Los Angeles Feb. 4 and 5, 1957. The ample facilities of the First Baptist Church will be made available for these sessions, first ever to be held outside Washington, D. C.

John C. Mayne, POAU Director of Organization, has already visited the coast and held preliminary conferences with leaders. The first committee meeting for conference sponsorship brought a turn-out of more than 200 persons—indicative of the strong interest in the ninth annual conference.

Speakers at the two major evening meetings are to be Methodist Bishop Gerald H. Kennedy of the Los Angeles Area and Paul Blanshard, POAU's special counsel and author of *American Freedom and Catholic Power*.

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Peron Fate Looms For Gen. Rojas

Another sinking ship is being deserted by the clerical politicians in Latin America. The story of Peron in Argentina (*Church and State*, January, May, June, July and October, 1955) bids fair to be duplicated in the currently unfolding story of General Gustavo Rojas Pinilla in Colombia. The latter, elevated to power in 1953 with the support of the Roman Catholic Church, has now made himself so unpopular with his totalitarian excesses that even Crisanto Cardinal Luque, Archbishop of Bogota, has tacitly joined the opposition.

In a last-ditch effort to avoid Peron's fate, his Colombian counterpart sought to keep the Roman Catholic Church in his camp during a governmental crisis recently. On August 18 President Rojas, after denying what he called "absurd rumors" that he was stepping aside in favor of a military junta, announced in Bogota that his government was about to publish documentary evidence that "Protestant propaganda and Communist propaganda" had been working together to undermine his regime. On August 23, he promised, the Government newspaper, *Diario Oficial*, would issue a "Red Book of Colombia" listing "murders" committed by his opponents since June 13, 1953, the date of his accession to power. Presenting himself as the continuing champion of the established church, he observed: ". . . it seems that the Communists have understood that, to carry out a campaign in Colombia, they first have to vanquish the religious beliefs of the people. . . ."

But this time Gen. Rojas' protective armor of "piety" seems to have

been of no avail. *New York Times* correspondent Tad Szulc, leaving Colombia for Rio de Janeiro, Brazil, in order to be able to file an uncensored dispatch on August 21, reported: ". . . his policies finally have antagonized the Roman Catholic Church and caused dissatisfaction among the top military leaders who stand behind his 'government of the armed forces.'" Szulc alluded to widely-circulated "copies of documents that the regime does not allow to appear in print—such as a letter from Crisanto Cardinal Luque, Primate of Colombia, rebuking General Rojas. . . ."

Though the Cardinal's "rebuke" was not a very strong one, it nevertheless indicated that the Church was beginning to see the handwriting on the wall for Rojas and wished to get out from under. The exact nature of the "rebuke" can be gleaned from an NC (National Catholic Welfare Conference) news dispatch from Bogota appearing in American Catholic papers during the last few days of August. According to this dispatch the Cardinal had sent a *private letter* to the General concerning the latter's promulgation of an oath of personal allegiance to himself during a June 13 third-anniversary celebration of the regime.

"Rumors to the effect that Cardinal Luque personally condemned the oath have been circulating here for some time," the dispatch continued. "It has now been learned from informed but unofficial sources that the letter was in fact sent and that certain elements within the government itself 'leaked' that fact and also the general contents of the letter. It was understood, however, that contrary to reports in the foreign press, the letter made no comparison between the Rojas Pinilla

oath and that demanded of Italian Fascists by Mussolini. In the letter, the Cardinal Primate of Colombia told the President that the bishops saw themselves in the position of having to tell the faithful who come to them with a conflict of conscience that an oath of the kind asked by General Rojas Pinilla was invalid and not binding."

Subsequent reports have indicated that the Rojas regime is in continuing difficulty. In the meantime, the hatred of non-Catholic religions which has long been fostered by both the Government and the established church continues to take its toll in life and property. As *The Christian Century* noted on September 5: "With the destruction of a Baptist church at Elvecia, Colombia, on July 16, the total number of Protestant churches razed by fire or dynamite in that country since 1947 now stands at 47." The number of Protestant deaths in the three-year persecution stands at 53. (See, also, *Church and State*, July.)

Mr. James Keller Leads Double Life

The *Detroit News* and other papers print a column called "Three Minutes A Day." The author is listed as "James Keller." A number of POAU readers have written in with the complaint that "James Keller" is none other than the Rev. James Keller, M.M. of the Maryknoll Fathers, and head of The Christophers, a "non-sectarian" organization which has been charged with being a Roman Catholic political action group.

The Christopher Order will be remembered for its draft manual on "Library Work" which taught good Christophers how to censor books in local public libraries. (*Church and State*, September, 1951).

Now there is no objection to Father Keller's publishing his column in as many newspapers as will print it. The question is: Why does he hide his identity? Father Keller's column is regularly filled with thinly veiled Roman Catholic propaganda. Why does he try to conceal his propaganda under the simple by-line of "James Keller" when the public is entitled to know that he is actually writing as a propagandist of that faith?

Other clergymen writing for the press frankly state their connection. Why does Father Keller conceal his? Our Detroit members should ask the *Detroit News*.

CHURCH AND STATE
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